interesting question just how much of her behaviour was also the mimicry of such lore.

On November 13, 1911, she demands that her husband return "the baby the Great White Master gave me." The husband now clearly appears as the "professed disciple" turned traitor that he was in an earlier letter of October 13. He is accused of having allied himself with "the power of the dark Goddess with her snakes & books of magic & secret dark knowledge." Perhaps he really has, or perhaps it suited her to depict his opposition in such terms. It is hard to tell whether such depiction created, aggravated, or merely helped to distance and control, the hostility between herself and her husband and in-laws. There is at least a range of possibilities.

She refers to another doctor, Dr. McDonald, her "ideal of the good physician," who had given her a more positive examination and (apparently) laughed at the "whole story" of her husband's efforts to have her committed. He also warned her "what would happen" if her husband managed "to get papers signed." Her letter of November 13, 1911 contains interesting suggestions that her landlady, Mrs. Pl---ter, also was in league with her husband, since she (according to Mrs. DeVere) said that this "ideal" doctor was "no good." Moreover, Mrs. Pl---ter's husband, himself a doctor, had apparently been a good friend of the mysterious Dr. McKichan. Husband and landlady now appear to have sided with her "committing physician" against her. In her September 16 letter to her father she states again that Dr. McKichan is the friend of "Mrs. Pl---ter half whose house we rent." Her mother and brother-in-law both run errands for her. It is, she balefully concludes, "a case of friendship all round here. " Unfortunately, for whatever reason, she was outside the charmed circle.

She eventually got away from in-laws, from the Asylum, and to some degree from "Theosophy" too. She wrote Dr. Forster on July 24, 1913 to tell him that she had "decided to keep to the religion I learnt as a child although I am still interested in Theosophical literature." Her file shows how a patient could work things out herself, by writing the kind of things it contains -- it also shows that she had to. On March 15, walking with a nurse from the King Street Branch to a dance at the Asylum, she eloped.